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The Echo 1922-1923

The Echo

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Taylor University Echo

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Geo. Paul

TAYLOR ECHO UNIVERSITY

Vol. X

No. 5



He who climbs above the
cares of this world, and turns
his face to his God, has found
the sunny side of life. The
world's side of the hill is chill
and freezing to a spiritual mind;
but the Lord's presence gives a
warmth of joy which turns
winter into summer.

—C. H. Spurgeon.

DECEMBER 12, 1922

H. J. Higgins

THE EVANGELISTIC ASSOCIATION

One of the outstanding characteristics of Taylor University is her evangelistic spirit and fire. This statement would be a paradox if this fire did not spread beyond the bounds of our school and leap cross country, leaving a flaming torch here and there. True to the Holy Ghost's presence, and thanks to His name, such has been, and still is, the case.

To facilitate these activities the Evangelistic Association has been formed. Its membership consists of the whole student body. Its officers are a committee of five: Prof. W. C. Glasier, Chairman; Miss Mable Landon, Secretary and Mr. Harold Kenrick, Treasurer, representatives from the student body; and Miss Florence Gray and Mr. Martin Davis, representatives from the Volunteer Band.

The work of this committee is to provide engagements for gospel teams and to select the workers for each team. In order to provide engagements, the Secretary has mailed letters to pastors of all denominations of our school. These letters present our work. In the meanwhile we are in waiting trusting that the calls will be numerous and that they may come from the churches where we can glorify Him most.

There are two distinct phases of this work, the evangelistic and the missionary. The teams are organized accordingly.

Will not every praying reader of the Echo put this important work on your prayer list? Enlarge the scope of your praying and the achievements of your prayers by praying for these workers in order that they may be the promoters of Holy Ghost revivals.

If you could use one of these teams or could in some way provide for a service in a church, school-house, or hall, write to the Secretary, Miss Landon, stating your desire.

"To-morrow," he faithfully promised,

"to-morrow for revival I'll pray;
To-morrow I'll plead as I ought to,
I'm busy, too busy to-day!

To-morrow I'll spend in my closet,
to-morrow I will humbly bow!"

Yet ever a "voice" kept whispering,
"But the church is languishing
NOW!"

To-morrow, to-morrow, to-morrow—
the delay e're repeated went on;
To-morrow, to-morrow, to-morrow—
'till the years and the "voice" were
gone!

Till the church its God had forgotten!

Till the land was covered with sin!

Till millions had hopelessly perished,
and—eternity was ushered in!

O members of the body of Christ, O
ye church of the living God!

O editors and leaders and pastors, O
saints where our fathers trod!

The "voice" still insistently whispers;
answer not, "to-morrow I'll pray."

The Voice is one of authority, THE
CHURCH NEEDS REVIVING TO-
DAY!

—H. Kenrick '23.

EXTRACTS FROM CHAPEL TALKS

By Dr. John Paul

"Dr. Godbey said that when the devil tempted him about his consecration he would say, 'In the name of the Father, Son, and Holy Ghost I do make my complete consecration now!'"

Paul speaks of dying and being in the presence of the Lord, this being possible immediately after death.

Man holds his destiny in his own hands.

There are possibilities in you that have never been known because you are the product of God's hands.

Nothing but a great being can be damned.

You can't have a topless heaven without a bottomless hell.

The average intelligent mind has not conceived of the depth to which souls of men have sunk.

If you could ever see the value of a soul, your scale of values would be revised.

Jesus was different from other men because he knew the value of a soul.

If parents knew the value of a soul they would seek above everything else to have every member of their family saved.

God alone can show you the worth of a soul and when He gives us this value then we get a burden for those who are lost.

Your best friend, Jesus Christ, has told you that you can be lost or saved.

The prodigal son is a type of every soul.

There is no way for the prodigal son to escape the hog pen except by coming to Jesus before he gets there.

The devil would like for every man, away from God, to stop on this side of the worst. His work is best furthered by a decent sinner.

He also wants the man who is away from God to be calm and reposed.

You should praise the Lord in your

heart when you see a man restless on account of his condition of soul.

Sin will take away every asset in you.

The life of sin has no terra firma. The man who sins is always falling.

There is no distance from God but that there is a greater distance away from Him.

There is a time we know not when and a place we know not where, called the dead line, beyond which the soul is doomed.

In the earlier part of a life of sin there is a desire created which grows with the years away from God until that desire can no longer be satisfied as the individual grows older. This leaves him a wretch in the closing days of his life here on earth.

There is less pleasure in sin every day you live in it.

Truth is anything which squares up with facts, God's word is truth be-

(Continued on page 7.)

GOSPEL TEAM REPORT

A team composed of Prof. Glasier, Miss Cassidy, Miss Lortz, Mr. Marquis and Mr. Kendrick had charge of the revival services held in the Full Gospel Tabernacle, Muncie, Sunday, December the third. The meeting had been running for a week under the preaching of Dr. John Matthews, but Friday night he was suddenly called away. His departure created an emergency and the events were truly providential that led up to the above workers stepping into the gap. While it was an unequal substitution in some respects, nevertheless the Holy Ghost will use any clean vessel and we can report glorious victory through Him.

Truly the Lord anointed each worker for this sudden and important task. Prof. Glasier preached three times on Sunday with an evangelistic zeal and unction that gripped and melted hearts. There were seekers at the altar each service who prayed through to genuine experiences of pardon and purity.

The Lord wonderfully used Bro. Marquis in prayer and waves of glory swept over the saints as he led the way to the throne. Miss Lortz likewise was a blessing in prayer and testimony. Several solos by Miss Cassidy and a couple of duets by her and Mr. Kenrick presented the old gospel story in special song.

The trip re-emphasized the challenging truth that a Spirit filled man or people can have a stirring Holy Ghost revival. Amen! On with the revival!—A Worker.

FIVE WAYS OF PROMOTING HOLINESS

Dr. John Paul

Bible holiness as a Christian experience cannot be maintained among the people of God except as the subject receives intelligent emphasis in some distinctive way. It is an experience for which the Christian must exercise a distinct act of faith. He cannot, therefore, realize upon it so long as it merely is assumed or treated in general terms. It is quite as true that human instruments must be employed in the promotion of holiness as in the salvation of sinners and the promotion of Christian experience in general. If we analyze the various ways the human agencies may be thus employed, our attention will be drawn to five possible methods, namely: Preaching it, living it, witnessing to it, having it promoted by proxy, and then the joint method in which one individual combines all these means.

Preaching it. Holiness may be promoted on a small scale without any definite preaching on the subject, but it will usually be on a small scale. The lack of intelligent, distinctive preaching upon holiness limits the spread of the experience and deprives the cause of one of its essential instruments in rendering permanent the work that has already been accomplished. The efficiency of holiness preaching to preserve the work and accomplish its spread is largely determined by the character of the preaching—that is, whether it be rude or courteous, whether it be firm and manly or cinging and full of apology, whether it be plain and explicit so that people must understand, or whether it be in a general, running style so that people may understand. The Word of God, as employed for holiness preaching, is primarily the sword of the Spirit. While this has the sound of a military weapon, a close study of the Scriptures will prove that in this event it is more of a surgical instrument by which God's servant performs an operation on human hearts. We shall have to be sure that it is not a meat axe to hack them to pieces. But if the preaching of holiness is left to stand alone as an agency for its promotion, the cause will not live long, and its prosperity, which may appear to be great, will only be seeming.

Living it. The art and habit of living the experience of holiness constantly among those where it is to be promoted comes nearer being a

sufficient means within itself than any other method of promoting holiness; but this is slow in its results; though it is sure to have a final sequence which is altogether glorious. It is the one indispensable method. The absence of this, whatever may be the excellency of the other agencies, renders success in the promotion of holiness possible only among a few emotional, poorly bred individuals, who do not reflect or think much, but largely follow their feelings and allow themselves to be governed by the ebb and flow of the psychic tide.

Witnessing to it. We fear that this is an agency that has been very much underestimated even by the best of men. If we may criticize the greatest promoters of holiness like John Wesley, or find a defect in the sermons of the most gifted preachers of holiness, it is their undue measure of modesty in failing to refer enough to themselves and tell what the Lord has done for them. We realize that egotism and self-consciousness may easily overdo this matter of personal reference; but we should not allow this to drive us to the opposite error of failing to state in clear and modest and fervent terms what the Lord has done for us, so that our friends who need the same thing may catch the idea. In this the children of this world are often wiser than the children of light, for even the medicine manufacturers recognize the value of testimonial as a means of giving wider circulation to their remedy.

Having it done. Just as our Lord had respect for the Centurion who loved the people of God and built them a synagogue, we should have due respect for those worthy men who give their money or time or influence to the promotion of camp meetings and for the purpose of bringing witnesses and preachers of holiness into communities where the experience should be planted. This is a method all its own that cannot be despised, whatever may be the personal experience or talent or lack of talent in the individuals who stand back of the various local movements for the promotion of holiness. But we are free to say that their work for the Master would be far more fruitful if they themselves would possess the land, and if they would at least be witnesses with their lips and their lives to the experience which has claimed their friendship and support.

The Joint Method. Paul uses an expression: "That by all means I may save some." The program is not complete and normal, the movement is

not shaped so that the Holy Spirit can add His largest manifestations, until all of these methods are jointly employed in a program where they form a consistent complement for each other. We should preach it; we should have it done, whether we can or not; we should have grace enough to live it, (for a failure at this point there is no apology.) The life of holiness will not live itself. There is the spontaneous in it, but it is not a self-starter. We must put into it intelligence and will and determination. It also requires some special conviction and determined purpose, as well as wisdom, for one to be a witness to this experience in such a way as to get results. Those who witness to it merely to deliver their own souls and not to promote the blessing and glorify God with results, are not very particular whether they give their testimony at the wrong time or in the wrong way; but the kind of witnesses and the kind of preachers needed on this subject are those who do it to get results and glorify God. If they are where they ought to be, they do not need to do it to deliver their souls. Their souls are already delivered. The object is to deliver other souls; and "He that winneth souls is wise."

SPECIAL NOTICE

On Dec. 6, Dr. Paul, upon invitation, held a special all day meeting in Binghamton, N. Y. in the interest of full salvation and Taylor University.

Reports in some of the leading newspapers say that Taylor University is now all ready to move to Binghamton, N. Y., that Taylor University at Upland, Indiana will soon be unknown, and that all the plans have materialized and ground for Taylor University has been purchased in Binghamton, N. Y. Such is the substance of the reports which have caused long distance telephone calls, telegrams, and special letters to come into the office of our school the past few days.

But all who have heard any such reports can rest assured that Taylor University is still situated at Upland, Indiana, and undoubtedly will always remain at that place. Not even our president, Dr. Paul, knew anything of this "would be" move until he learned it from the newspapers.

—Editor

Tailors make wedding suits, but lawyers make divorce suits.

LOCALS

Mrs. L. H. Jones, Prof. Glasier, Miss Opal Knab, and Miss Blanche Rehme helped in a revival meeting at Roll, Sunday, November 23.

Miss Bertha French of Kimmell was the guest of friends here a few days last week.

Miss Lois Mason spent the vacation at her home in Fort Wayne.

Mr. Victor Pearson visited here Friday.

John Shilling had the misfortune to sprain his ankle Thanksgiving evening.

Wendell Ayres returned to Bloomington Sunday after spending his vacation here.

Miss Evelyn Gaar of Cambridge City was the guest of Miss Mildred Kettyle Saturday and Sunday.

Miss May Rector who teaches at Nashville, Indiana, spent the vacation days with her friends here.

Mrs. Dare is spending some time at her home at Marionville, Mo.

Miss Emma Michel, a member of the faculty of the high school at Morocco, Ind., was the guest of friends here last week.

Prof. Glasier was in Muncie Sunday.

Miss Wilma Love spent the vacation at her home at Sidney, Ohio. Ernest Smith was her guest while there.

The Misses Mabel Landon, Mildred Ortlip and Wilodene Countryman accompanied by Mrs. Faulder were in Indianapolis Saturday and Sunday. They conducted a Missionary service in the Centenary Christian Church Sunday evening.

Miss Juanita Landon spent Thanksgiving at her home in Kokomo.

Miss Mildred Keller was the guest of her grandmother at Kokomo for Thanksgiving.

Miss Doris Atkinson who was operated upon for appendicitis at the Marion Hospital recently, returned to her home Saturday.

Prof. Barton Pogue and wife spent Thanksgiving at Greenfield with Mr. Pogue's father and mother.

Rev. and Mrs. Carson entertained at dinner Sunday, Prof. and Mrs. C. A. Durfee and daughter Eunice and Mr. and Mrs. H. A. Swain.

Henry Marquis, Harold Kendrick, Eugene Pilgrim, Mrs. L. U. Kendrick and Prof. Walter Glasier went to Muncie Friday evening to attend the revival meeting conducted by Rev. John Matthews.

Victor Peavy of Evanston and daughter Jean called on old friends on the campus Friday.

Miss May Rector who graduated here last year spent her vacation with friends here. She is teaching this year in the High School at Nashville.

Mr. and Mrs. Abbey entertained at Thanksgiving dinner Misses Mildred Kadaker, Hilda Erbland, Sadie Miller, Iris and Eloise Abbey; Messrs George Fenstermacher, Eugene Pilgrim and Martin Davis.

Saturday evening Prof. Draper entertained at a "Lab." party in honor of several former students who were spending their vacation here. The evening was spent in games, making candy, and popping corn. Those present were: Mr. and Mrs. Kenneth Ayres, Misses May Rector, Emma Michel, Sadie Miller, Doris Atkinson, Iris Abbey, Eloise Abbey; Ruth Spies; Maureen Bien, Ruth Draper, Caroline Churchill; Messrs—George Fenstermacher, Martin Davis, Eugene Pilgrim; Wendell Ayres, Gilbert Ayres, Wesley Draper, William McNiel; Orlo Kupp and Earl Smith.

Mr. and Mrs. Kenneth Ayres of Indianapolis spent their vacation with Mr. and Mrs. Agona Horner.

Wendell Ayres who is attending school at Bloomington spent his vacation with his parents Dean and Mrs. B. W. Ayres.

BURNS OF THE MOUNTAINS

James A. Burns, President of Oneida Institute of Kentucky, visited Taylor University again and gave the wonderful story of his life.

Mr. Burns was born in the mountains of Kentucky of a characteristic mountaineer family. Although his relatives belonged to a feud yet he is proud of the blood that courses in his veins for says he, "99.9 per cent of these mountaineers are of pure American blood.

When only a youth he felt an irresistible call to deliver his fellows from the destructive and undesirable feud. In order to accomplish this he found it necessary to educate the on-coming generations of these people.

This task to anyone but James A. Burns, was an utter impossibility because at that time there were no schools in that district, none of the people were educated—Mr. Burns himself had only been in school seven months. It was not considered safe to assemble the men of that country yet such was necessary before the work could be taken up. Moreover this mountainous region is so far from the railroad that trade is unprofitable.

Mr. Burns called to-gether a number of people whom he knew, in order to get their consent and support for the work. The folk who met belonged to two different hostile feuds, but there was no outbreak. They rather consented to the project and offered to help in whatever way they could. The result of such a meeting was never experienced before. Meetings

of these feuds had previously resulted in bloodshed. Mr. Burns explains it by saying, "God did it."

A location was selected and Mr. Burns, with a few of these men laid the foundation of the first school building among those mountains. They began without a dollar, but through the untiring efforts of Mr. Burns the school has been successful and enlarged until today it is valued at \$150,000 and has an enrollment of five hundred students. Four hundred teachers are now laboring in that part of Kentucky and each of them received most of their training in Oneida Institute.

Soon after the opening of this school the feuds weakened and today there is not a feud in Kentucky. Mr. Burns does not take any credit to himself for the emancipation of these people except as an instrument of God, he gives God all the glory.

He is now touring the country, giving lectures on the work that is being accomplished among these mountaineers of Kentucky. His purpose is solely to raise up friends for the support of the work.—L. D.

CHRISTIAN PERFECTION

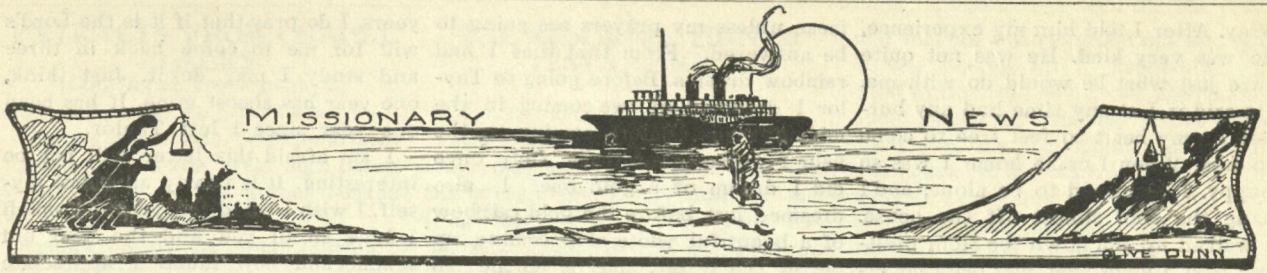
(A gist of a talk given by Prof. Walter Glasier in Holiness League)

"It is evident that we can be perfect because the Bible states so many times that we are to be perfect. However, we cannot be absolutely perfect as God is, because His perfection enabled Him to make a world without a flaw. The Bible does not teach that we can have angelic perfection, or that we can be like Adam was before the fall while we are on earth. It is a human, finite, or Christian perfection.

When I say a thing is perfect, I do not mention anything about its demerits or value. I shall put this definition. A thing is perfect when it lacks nothing belonging to its nature or kind.

It is not perfection of knowledge or taste. A person may be a perfect Christian and yet make one hundred mistakes in a day and not lose out. And a perfect Christian may be tempted more than others, but there is no danger of falling as long as he keeps his eyes on Jesus.

Christian perfection is perfect purity, perfect love and sincerity of intention. Such an experience means a perfect and complete surrender of one's will to God. It means a complete deliverance from sin, in fact it means a death from sin. A person experiencing Christian perfection will stay as far from sin as he can."—L. D. '24.



A VISIT TO AN INDIAN HOME

Miss Sarah M. Cox

If we are not away in some other part of the field we go each Thursday to San Jeronimo, our station seven miles from here. After the service at night, unless it is a very bright moonlight night, we sleep there in the mission and get up early and make the trip home in time for breakfast. Recently I decided to stay over there a day and do some house-to-house visiting which I had longed to do for some time. The evening before, in the service, the Indian brother and his wife had insisted that my first visit should be with them, so early in the morning they sent their little boy to pilot me over the trail to their little mountain home. I tramped after him through cornfields, over brooks, across fences, up the steep until I finally reached the little bamboo reed hut of one room, perhaps 8x10 feet, where everything had been set in readiness for my arrival. The floor of this house was of plain dirt, but swept so clean and covered with pine needles that really it appeared richer than a polished floor with Brussels rugs. I was seated in the hammock and a little box was placed in front of me. I noticed the wife busy in one corner of the room, which served as kitchen, and soon on my box was placed a cup of chocolate and a piece of bread. I have been in homes where it was not altogether easy to eat, but everything in this little hut was so clean that I ate my bread and chocolate with the best of appetite.

On the wall hung two pictures of the Sunday school picture roll, which Brother and Sister Ingram had given them some time ago. One of these was of Deborah judging her people, and one was of Stephen being stoned. As the scriptural references were written in English, they of course, could not understand them and were greatly puzzled over these pictures. They sat at my feet with the most eager faces I have ever seen as I took my Bible and explained to them these two pictures and many other

precious truths from the Book. As the wife does not fully understand the Spanish the husband had to explain some things to her in their own dialect. Then we got down on our knees and prayed, I in Spanish and they in their dialect. But, thank the Lord, He understands every tongue. How He did bless our hearts there together! I took my departure, and as I made my way back down the trail how I did rejoice with joy unspeakable because there is no monopoly on the salvation of our God, and even these poor simple ones have come to know Him whom to know is life eternal.

PETRONILA RAMIREZ

Read this account of her, written by Miss Sarah M. Cox, in Central America. Her support is taken, but there are others like her. Look on the list of those not yet supported, and write to General Board of Foreign Missions, 2905 Troost Ave., Kansas City, Mo., as to what you want to undertake.

Petronila is one of the diamonds from the rough. She came out of San Jeronimo, and if you are to fully appreciate the meaning of that I must say the Jeronimo is the most whiskey-soaked town of all this country. Not only does it supply its own inhabitants with the accursed rum, but supplies all the saloons all over this country. Many people have been saved there, but when they get saved they have to give up their whiskey business and go out somewhere else to live, as there is no other business in San Jeronimo except the whiskey business.

When Petronila first heard the gospel in 1917 she was in the whiskey business, having a still in her own house. She was a fallen woman, as the great majority are in this country. She was a cigar maker, also, a dancer and an idolator. April 27, 1917, is her spiritual birthday, for it was on that day that she gave up her vices and began to walk in the light. God wonderfully saved her as she tells it. One morning she got down to pray with her cigarette in her mouth, and

(continued on page 8)

ANOTHER MESSAGE FROM MISS EDWARDS

Magaw Memorial Hospital
Fochow, China.
October 4, 1922.

Dear Friends:

This year has been a rather trying one for me, but I feel that I am getting established in the foreign land although the language is desperately hard. Some day I guess I will start out and talk. If it were not for the tones it would not be quite so hard. Wait until I come back and I will give you a demonstration of cooing, etc. Cooing means to go over the tones again and again the whole seven for each word. I tell you your mouth gets tired. We laughed so much at first, but after awhile it became commonplace. I am now having a private teacher. I do much better that way. I suppose this is because I am so dense.

The Bishop may ask me to stay five years. Sometimes I want to stay five and sometimes I do not. When I think of further training I want to get back in three. If I had only finished a Bible course I wouldn't mind, but as far as Christian work is concerned I feel so unfinished.

The time came when I had to tell the bishop just where I stood spiritually and what I would stress in case I was given evangelistic work. I asked him if he would like to hear my Christian experience and call and he said yes. I then told him how I had been a Church member for two years, was then converted, sanctified, went to the mission to work, how I happened to go to Taylor, what the school meant to me, and my call. I didn't leave out how the rainbow has figured in my whole experience. When I finished he said it was all very interesting; that sanctification and those things were all important and had their places, but he just didn't like some one hammering away on one thing all the time. You may know how I felt when he said he wanted me to tell him what I would stress. I asked several friends who stand for the whole Gospel to pray with me about it, and we surely did

pray. After I told him my experience, he was very kind. He was not quite sure just what he would do with me. He said if I at any time had any burden on my heart to feel free to come to him. When I came home I was so happy. I happened to be alone, and I sang the roof almost off the house. I walked up and down the floor praising God. Clouds that had been hovering over my head seemed to fly away.

War clouds are now hovering near. I do hope nothing much will come of it. Paper money is not worth a cent. Refugees are coming to our hospital. They are leaving their homes in the city and coming across to the island where we live. We live on the Island of Nantai across the river Min from the city of Foochow. It is much prettier.

The Y. W. C. A. girls in the city say they fear the people, as they seem to be going to loot homes. It was said the soldiers were angry and would loot because they had not received their pay for five months, and when they did receive it, it was in paper and, therefore, worthless.

Poor China! We have either war, earthquakes, typhoons or famines. I wish you knew her people. They are delightful. There are lovely girls and women, and there are nice young men. Right next door is Wha Nang (Hua Nan) College, and I tell you there are some fine girls there.

To tell you the truth there is no spot that seems to have dearer memories than the Taylor spot. It was there that I had such a vision of the Lord that I shall never forget, in the upper room, Miss Carl and I. It seemed the gates of heaven opened up and Christ and angels walked around the room. Miss White will remember us telling her. Could I ever doubt His existence after such a revelation? No, never! To this very day it fills my heart with rejoicing when I tell it.

As I look back over the ten years or more in which I waited to get to come to the field, the Lord did reveal some things to me. The rainbow has been of much consequence in my life. When the way seemed never to be clear for me to get my training for missionary work, after I had gone to the preacher and talked it over, and was discouraged or almost so, the one night I had a dream in which I saw over my head a wonderful rainbow. It seemed to be of gold. It shone and sparkled and was dazzling to my eyes. In my dream I said, "There is the rainbow of promise. I told him if I were given evangelistic don't know what it is for or could work I would be willing to stay five

mean unless my prayers are going to be answered." From that time I had rainbow dreams. Before going to Taylor I dreamed of two coming in the midnight sky. Before coming to the field I dreamed of three. Only once did I dream of a gold one. I also dreamed just before the gold rainbow of a beautiful white ship coming up out of the water, and it shone so beautifully. It disappeared and then a dirty old little ship came up. I have often wondered what these dreams could mean. I especially was deeply impressed by the two and three rainbows. This summer while meditating and wondering why the two and three rainbows, this thought came to me. Before I went to Taylor I saw two; I was there two years. Before I came out here I saw three; my contract is for three years. Do you call me superstitious? I don't think I am as a rule, but somehow I believe the Lord was in these dreams. They were surely a means of encouragement, and I always took the bows as a promise the Lord would take me through testings that came soon after.

Before any of these dreams, soon after talking with the preacher, I dreamed I was talking with him about my difficulties and he said to me, which seemed sometimes like the voice of God, "I will lift you up." I could not get away from this dream, and in my diary I wrote that I couldn't understand what it would mean unless it were that He would lift me up above those obstacles and take me through.

When Miss Linam, the missionary from China, was at Taylor I talked with her about my training and the length of time it would take and she advised me to apply for anything I could do. I didn't want to do this because I felt called for evangelistic work. I wrote to a friend concerning what the missionary said and she immediately got busy. So here I am at work in China.

The Bishop says if I am not needed at the hospital, our Secretary, Mrs. Avann, who is in China, would like for me to be given evangelistic work as she feels I am gifted along that line. This made me very happy. It looks like I might be given that kind of work. Conference is in November and I am anxiously awaiting it. The Bishop said if I did evangelistic work he would like for me to have two years of Language Study but that would take two-thirds of my time as to my eyes. In my dream I said, I came out for three years only. I

I do pray that if it is the Lord's will for me to come back in three and study I may do it. Just think, one year has almost gone. It has been one year since I left Taylor.

I am afraid this letter will not be interesting. It is nearly all about myself. I wish I could tell you how much I love all of you and the dear old school and how much I appreciate everything you did for me. It was so nice of you people to sign the letter to me. It was good to see the handwriting of each, and the thoughtfulness was very kind.

I could write on all night, but must go to bed. I am enclosing a copy of a letter which may have some information that is interesting. I am not asking donations from Taylor. I know all of you have more than you can take care of for a cause that is just as worthy as this. But please pray for me.

May the Lord bless each one of you,
Jessie E. Edwards

P. S. The American Consul says he thinks there is not much chance of Nantai being in danger. A U. S. destroyer came in today. I am not one bit afraid. I am working for the Lord and belong to Him. Of whom should I be afraid? Perfect love casteth out fear. I feel there will be no danger. If there should be, I am ready to meet my Lord, Master, Savior. He is still precious to me. J. E. E.

THE SWEET NAME OF JESUS

How sweet is the name of Jesus,
The same every day of the year.
The Name of all names most precious,
'Tis music so charming and clear.

The tongues of all climes find
rapture,
In Jesus the Savior and King;
Whose voices in tune with their
Maker,
Do praise the dear Name which they
sing.

The Name, which has stood through
ages,
Shall stand as Eternities roll.
It saved us, It keeps us, 'Twill lead
us,
As Glories of Heaven unfold.

The Name of all names still calleth,
Oh, wandering child, "Will you
come?"

The Fountain of life now cleanseth,
For victory o'er death has been won.

—J. F. Link, A. '25.

EXTRACTS FROM CHAPEL TALKS

(Continued from page 2.)

cause it squares up with facts.

Experience is science popularized. Jesus prayed the great high priestly prayer in John's gospel because the disciples needed it.

Human nature in other objects to your announcing their ills, defects and needs; so when you preach holiness be careful how you announce it.

Our license for proclaiming holiness comes from one who had infinite authority.

You must be an example of that which you are preaching.

At conversion we consecrate to God for certain understood purposes; but full consecration commits us for any purpose.

When the Christian consecrates he becomes God's honest, obedient and faithful servant.

The Holy Ghost must first show you the carnality in your heart and the lack of meeting God's requirements before you are ready for this consecration.

When the consecration is made—then God can sanctify and not until then.

It is not a question of knowing many things, but do you know your deeper need and God's supply?

The bloody battle fields were caused by the conditions of men's hearts.

A man's spiritual condition is like one on a bicycle. He must keep going or fall.

You have power to take hold of your material self and it is necessary for you to do so. Then God takes hold of your spiritual self and transforms you.

Faith comes next and it means—"to let God".

It is a good indication that a man needs the second work of grace when he gets the swell head and wishes to make a name for himself regardless of God's will.

The disciples showed their need of the baptism of the Holy Ghost when they forbade a certain one to preach just because he was not of their number, also when they wanted to call down fire from heaven on certain men.

You will find men who are not sanctified taking indignant stands and justifying their lack of love by quoting Scripture or citing instances.

This thing was evident in the Mediaeval church and the devil got the whole organic institution."

—L. D. '24.

THE RESURRECTION OF JESUS CHRIST

By Dr. L. W. Munhall

The darkest hour that this old sin-cursed world ever saw was when that tragic scene was enacted upon Golgotha's cross. Now, you have heard of the cursed cross. The cross wasn't cursed—it was the most blessed cross there ever was. It was Christ who was cursed for our sins, and not the cross.

Now, I presume that you all believe that Jesus Christ, God's only begotten Son, arose from the dead. I presume that because I think that none of you is an infidel, as you would be and as anybody else is, who denies His resurrection. But are you sure that you do? Is the matter clear in your own mind? Just let me refresh you a little bit by re-stating the case briefly and perhaps in some way a little differently from what you had formulated for yourself. In the 16th Psalm and the tenth verse you read, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." The soul referred to here is Jesus Christ. The Bible in other places says so. No Scripture is given for private interpretation. The correct interpretation is to take a definite statement of God and then search the Scriptures to see whether the thing is so and confirm by the Scriptures the statement that you take. But this is a definite statement made concerning the resurrection of Christ a thousand years before He arose. In John 2:19

you have a prediction of the same event by the Savior Himself—"Destroy this temple, and in three days I will raise it up." "But He spake of the temple of his body." (Jno. 2:21) "This Jesus hath God raised up, whereof we are witnesses. I swear by an oath that He did raise up Christ to sit on David's throne," and He never has done that yet and He must do it some day or this will be a lie. A preacher once said to me, "Do you believe that Jesus is coming back to earth to sit upon David's throne?" Why, I'd be an infidel if I didn't. If it were not so, how could David's throne be perpetuated? God said it would be perpetuated. Turn to the 15th chapter of I Cor. and begin to read at the third verse, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried and that he rose again the third day according to the Scriptures

and that he was seen of Cephas, then of the twelve, etc." Predicted by what Scripture? Why, the Old Testament. Now, my friends, there are many portions of Scripture that teach this great truth—resurrection—which we call Christianity. If this be not true, you may as well turn your meeting houses into cold storage houses—and there are a lot of them now, even among Methodists—and be done with it. Christianity is true or it is not true. The Bible is true or it is not true. If it is not true, away with it. If it is true, contend for it. Die for it, if necessary.

But are you real sure yet that you believe in the resurrection? If you are not solid there you wobble everywhere else. Do you believe in the literal, sure enough resurrection of the bodies of the saints of God? "It is sown in corruption, it is raised in incorruption." (I Cor. 15:42). The "it" that is sown is the "it" that is raised, a spiritual body. I am just as certain one day of walking the golden pavements of new Jerusalem as I am when I walk down the streets of Philadelphia when I am home and I am not going to be anyone else. I am going to be Leander Whitcomb Munhall. If I were to be a spook floating around I would stay where I am. Resurrection doesn't mean that something else is going to get up. There could be no spiritual resurrection, for it is not the spirit that goes into the grave. If you do not believe this, you do not believe in the resurrection of Christ. "If the dead rise not, then is Christ not risen."

Resurrection literally means to make stand again, and I am here to tell you that nobody in the world knows anything about it except what the Bible says.

Go back to the 16th Psalm and read the 9th verse, "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. Why? The answer is in the next verse—"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." King David saw an open grave to which he must soon go, but by faith in God looked beyond a thousand years and fore-saw the resurrection of the dead. What is in the grave? Nothing but the body.

Turn to Romans 8:11. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." Who raised Jesus from the dead? Why, the

Holy Ghost. He is the executive of the Godhead.

The resurrected body of Christ was the very same body that lived upon earth minus the blood. He had shed His blood on the cross. He even ate food in that resurrected body.

Moses is a type of the resurrected ones; Elijah is a type of those who will be translated when Jesus comes.

Nobody ever died in the presence of Jesus, and he never entered a room where a dead one lay without that one's coming to life. We do not hopelessly lay the dead away. We are not of those who sorrow without hope. By and by the clouds shall part. The saints shall be translated. There shall be no more death.

Be thou faithful unto death and I will give thee a crown of life.

IS IT NOTHING TO YOU

"Is it nothing to you, all ye that pass by?" Lamentations 1:12.

Is it nothing to you O ye Christians,
That Africa walks in the night?
That Christians at home deny them
The blessed Gospel light?

The cry goes up this morning

From a heart-broken race of slaves,
And "seven hundred every hour
Sink into Christless craves!"

Is it nothing to you, O ye Christians?

Will you say you have naught to do
Millions in Africa dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians?

That in India's far away land
There are thousands of people pleading

For the touch of a Savior's hand?

They are groping and trying to find
Him,

And although He is ready to save,
"Eight hundred precious souls each
hour,

Sink into a Christless grave!"

Is it nothing to you, O ye Christians?

Can you say you have naught to do
Millions in India dying unsaved;

And is it nothing to you?

Is it nothing to you, O ye Christians?

That millions of beings today,
In the heathen darkness of China
Are rapidly passing away?

They have never heard the story

Of the loving Lord who saves

And "fourteen hundred every hour
Sink into Christless graves!"

Is it nothing to you, O ye Christians?

Will you say you have naught to do

Millions in China are dying unsaved;

And is it nothing to you?

Is it nothing to you, O ye Christians?

O answer me this today!

The heathen are looking for you;

You can give or go or pray;

You can save your souls from guilt,

For in lands you never trod,

The heathen are dying every day,

And dying without God.

Is it nothing to you, O ye Christians?

Dare you say you have naught to do

All over the world they wait for the
light;

And is it nothing to you?

—Grace P. Turnbull.

WHY THE MISSIONARY GOT UP IN THE NIGHT TO PRAY

Some years ago on the Island of Sumatra a man and his wife who were Moravian Missionaries were treacherously beaten and killed by the cannibal natives of the island. For several years no other missionaries were sent to this field.

At the end of this time another man and his wife became terribly burdened about this island. Although they well knew what had happened many years ago, they went to the Missionary Headquarters in London and asked to be sent out.

After careful and prayerful consideration the Board consented, and they started.

Almost as soon as they arrived there they realized that the conflict with the powers of darkness was terrific. Many times they had to get up in the night and pray for deliverance. And so the conflict went on. Night after night they struggled in prayer until the assurance of victory came.

One day one of the head men of the island came up to their home and said, "I want to see your guards." "We haven't any guards, sir," was the answer. "Oh, yes you have," the man answered, "and I want to search and find them."

He was given permission and searched every nook and corner but could find no one except two little boys who helped the missionary. When he gave up his search, the missionary asked him what he meant by their "guards." The man then told him this story: He said, "We formed a plan some weeks ago to kill and eat you and your wife just as we ate the other missionaries. We came right up to your bungalow and saw a number of guards protecting you. We were all terrified and returned home.

(continued on page 11)

PETRONILA RAMIREZ

(continued from page 5)

the Lord convicted her. She said, "Here I am, O Lord, trying to talk with Thee with this dirty mouth." She threw away her cigarette, and by the grace of God has never touched one since. She got rid of her whiskey business, facing starvation by so doing, but she was true to God and He was faithful to her.

She was later sanctified wholly, and in 1918 was definitely called to the work of the Lord. He certainly has given her the privilege of suffering much for His cause, but she has been absolutely true to Him and steadfast through it all. She, with a Bible woman, now occupies one of the large stations of this district. She is a good preacher, a mighty woman of prayer and a most successful personal worker. She has an attractive personality and the glory of God illuminates her countenance. She is zealous, devout, untiring. Her long hours of prayer and her constant study of the Word put many of us to shame. Ah, I can not say too much of Petronila. It is the delight of my heart to write this, for any terms of commendation I might use in speaking of her would not be too strong. She is one of that robust, positive, spiritual type. One among her many rare virtues is tact. Help me pray that the Lord may give us many other native workers of her type. I marvel when I see what the Lord has done in her and how He is using her. Let all know that more invested in the support of Petronila is money well invested. Pray for her. She has a hard place and is now suffering many things at the hands of her own people. God has given her some souls and will yet give her many more. She is unswerving in her fidelity to God, and I believe will finish her course with joy and wear the crown of life. Amen!

What Anatomy Is.

A little negro school-girl down in Florida in answer to this question wrote the following:

"Anatomy is a human body, it is divided into three parts, the haid, the cheist and the stummick. The haid holds the skull and the brains if they is any, the cheist holds the liver and the lites, and the stummick holds the entrails, and the vowels which are a, e, i, o, u and sometimes w and y.

"God may have other words for other worlds, but His word for this world is Jesus."

ALUMNI AND FORMER STUDENTS

Mr. Frank P. Lee '20 and Mrs. Lee (Frances Ekis) are living in Spring Harbor, Mich.

Wesley Biggs is at his home in New York City and is studying with Prof. Westlake in his New York studio.

Miss Lenna Neff was married this summer to a Rochester chemist. They are living at Rochester, New York.

A Taylor party was held recently at Nyack, N. Y. The guests invited were: Mr. and Mrs. Fiddler and son, Teddy, Mr. and Mrs. J. C. Burke White, Mr. and Mrs. Eicher and family, the Misses Edith Hall, Virginia Ruse, Ethel Knisely, Lillian Hinds, the Messrs Marshall Rackett, Vergil Rhinehart and Prof Shaw and family.

Miss Lela Cassel '22, is spending the year at her home near Brookville, O.

Mr. and Mrs. Ira J. Roberts '19 (Helen Hall) are occupying the Methodist parsonage at Winchendon, Mass. Mrs. Roberts is accompanist for the Winchendon Choral Club. They recently enjoyed a visit from Mrs. Robert's sister, Edith Hall.

Ruth Copley '17 was scheduled to arrive in San Francisco on Nov., 16. She has been in the M. E. hospital at Manila for some time and the doctor has ordered a change of climate and complete rest.

Miss Lillian Hinds writes from Nyack, "I get so homesick for T. U. sometimes I don't know what to do, although I like it here very much. It seems good to be so near the place of the first Thanksgiving."

Miss Zera Walker is teaching school in Vandever, Tenn. She says, "I am more than content in my work. I was sure the time had come for me to go into active service and I was led by the Lord up into these mountains of Tenn."

"I am alone in this community and am trying to carry a heavy load. I am teaching a district school of sixty six pupils, nine grades and all ages in each grade. Before this year, only five months of school were given to the term but the M. E. Extension has provided for three more months."

"I am also doing community work and preaching. Each Sunday afternoon my young people meet for Bible study. This is a class similiar to a league. Saturday night is our prayer meeting night. No one can pray so far, but I know God is bringing about a desire of worship that they didn't have before.

"Hope you will not forget my work and myself too, in your prayers.

TO MY SISTER

All alone by the lakeside at midnight,
And the moon coming over the hill,
All alone with the noise of the water,
And the call of a sad whippoorwill,
As it sounds from the edge of the thicket

Of the pine trees that fringe the lake shore,
All alone with the sweet summer night time,
And my mem'ries of days that are o'er.

The wee path through the thicket behind me,
Leading back to the world and to strife,
And before me the lake and the mountains,

So untouch'd by the echoes of life,
The bright moon in its place in the heavens,
The pale stars like the eyes that are true,

The soft sound of the wind in the tree tops,
All of these but remind me of you.

And I drink in the scene that's before me,
Till each pulse-beat is almost a pain,
And the beauty that throbs through the stillness

Is nigh breaking my sad heart again.
For I think of that walk to the river,
Of the beautiful sunset,—our talk,
And how we, on that last moonlight evening,
Slowly paced to the end of the walk.

But the Hand that controlled the deep waters,
And now holds them secure in their place,
Formed the mountains in majesty splendid,

Has created and cares for our race.
As the moonlight o'ershadows each blemish,
Hiding all like a beautiful veil,
So His grace will o'er cover our weakness,
And uphold us whenever we fail.

But each life has its heartaches and sorrow,
And to each one is given a part;
But the mountains and lakes can not suffer,

Nay, 'tis only the weak human heart.
But the suffering brings strength on the morrow,
And a purging is wrought by the fire,
So be brave! Do thy duty, and, praying,
To all things that are holy, aspire.

To our merciful Father in Heaven
From my heart do I constantly pray,
"Keep the feet of my dear one from slipping,
May Thy Hand lead her into Thy way;
May Thy Love guard her purity ever,
That her beauty and maidenly grace,
May be used for Thy Glory and Honor,
In Thy Name! and to Thee be the praise!"

—Bonita Castaneda.

JESUS IS COMING AGAIN

"Lift up the trumpet and loud let it ring,

Jesus is coming again;
Cheer up ye pilgrims, be joyful and sing

Jesus is coming again.
Echo it, hilltop, proclaim it, ye plain,
Jesus is coming again;
Coming in glory, the Lamb that was slain,

Jesus is coming again.
Sound it old ocean in mightest wave,
Jesus is coming again.
Tell to the islands and shores that ye lave

Jesus is coming again.
Soon He will call us to meet Him up there;

Jesus is coming again.
Meet our Beloved, His glory to share,
Jesus is coming again."

—Faith Links.

Gentle Hint

"Physical culture, father, is perfectly lovely!" exclaimed an enthusiastic young Miss just home from college. "Look! To develop the arms I grasp this rod in both hands and move it slowly from right to left."

"Well, well," replied dad admiringly, "what won't science discover next? Why, if that rod had straw on the other end, you'd be sweeping."

Adam probably never forgot his first New Year's Eve.

Cold weather contracts the ice bills and expands the coal bills.

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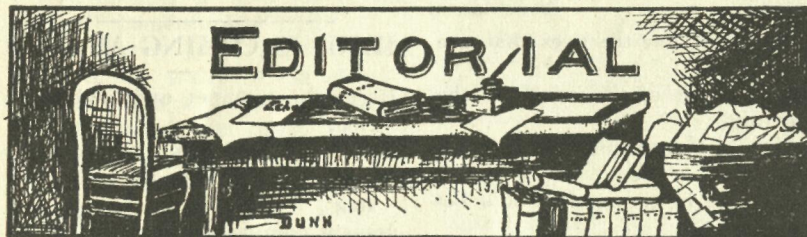
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THE SECOND BENEFIT

Paul, in writing his second epistle to the church at Corinth in the fifteenth verse of the first chapter made this statement: "And in this confidence I was minded to come unto you before, that ye might have a second benefit." Previous to this verse, Paul wrote some words of encouragement to the church of God at Corinth and reminded them of the confidence which he had in them. Then he made the statement quoted above. Every student of the Bible knows that Paul had visited Corinth and had established a church at that place long before the writing of this epistle, yet he wrote saying that he desired to come to them that they might have a second grace. In the light of this statement we are led to believe that Paul was an advocate of two works of grace.

Since Paul wrote about this added grace we wish to analyze his statement to see whether we can find his thought for these people.

Let us first notice what Paul meant by a second benefit or grace. As we stated above, Paul had already organized a body of Christian believers

at Corinth. We are told in Acts 18:8 that when Paul first went there to preach, "Many of the Corinthians hearing believed, and were baptized." It was to this body of believers that Paul addressed this letter, for he wrote in the first verse, "Unto the church of God which is at Corinth, with all the saints which are in all Achaia." We conclude that these were people who had been changed from sinners to saints and who had a Christian experience. Since it is such people as these whom Paul desired to have this blessing therefore we conclude that Paul meant that these Corinthians needed another experience.

Now let us notice what is the purpose of this added experience. All through Paul's letters to the different churches he wrote in various terms concerning his desire for them to receive a second work of grace. To the church of the Thessalonians, Paul wrote in I Thes. 4:3 that they needed this other blessing in order to abstain from fornication. To Timothy Paul wrote in II Tim. 2:21 that if he would get this purging blessing, "will be meet for the Master's use and prepared unto every good work."

To the church at Ephesus, Paul wrote in Eph. 4:23, 31 that they needed this other work in order that they "might be renewed in the spirit of their mind, and that all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from them." And in II Cor. 13:11 Paul stated the purpose for which he wanted these brethren at Corinth to receive this other work of grace. It is that they should "be perfect, be of good comfort, be of one mind, and live in peace." Thus we have only a few of the purposes of this second benefit.

Furthermore, there were some results which followed the obtainment of this other gift. To Paul it meant a life crucified unto the world; but a life hid with Christ in God. "I am crucified with Christ nevertheless I live; yet not I, but Christ liveth in me." Paul meant this grace would mean death to the world, not to its holy pleasures, not to its legitimate relations, not to its holy friendships and joys, but to its carnal desires and worldly lusts.

Again another result of this experience which Paul wanted these Corinthians to have was an increase of temptations. They would not as some people teach, be free from temptations. To quote a former professor of Taylor: "The more holy a man is, the more violent at times will be the temptations he will be called upon to endure." Trials and tribulations are intensified in holy men, but Paul, in I Cor. 10:13, did not neglect to give such people a comforting promise.

Thus, nearly two thousand years after Paul wrote such an appeal to the Corinthians we wonder, if he were writing a personal letter to the church of the twentieth century, if he would not urge us also to get this added blessing, which he considered so essential to a Christian life. It is a delight to note that there are some individuals, some churches, and some schools which are taking Paul's message to heart; are following the leadings of the Holy Spirit and are obtaining the results of which Paul writes. May God grant that more may catch the vision of Him who encouraged Paul to urge the churches of his day to obtain the second benefit.

"Whenever God has appointed to a task, He has also made it the privilege of that worker to call upon Him for any and all help needed in accomplishing that task."

CHRONICLES

Nov. 20—The usual Monday noon meal—"Review of Reviews".

Nov. 21—A talk on conservation! Are we with them? We surely are!

Nov. 22—Prof. Pogue also has a new Ford Coupe.

Nov. 23—Looking forward to Thanksgiving vacation.

Nov. 24—Thalo Program. Flutter! Flutter! It snows!

Nov. 25—Snow does not faze the tennis fiends.

Nov. 26—A few more snow flakes. The "Family" goes out to dinner.

Nov. 27—"Burns of the Mountains" lectures. We are bewildered by so many new S. P. couples.

Nov. 28—Mnanka—Soangetaha Debate. Rah! Rah! Soangetaha!

Nov. 29—Off for a few days vacation!

Nov. 30—The Bachelors have feminine hands to prepare their Thanksgiving dinner. S. P's. to town, eh?

Dec. 1—Numerous parties on the campus!

Dec. 2—Prof. Draper has another Lab. Party. How is "Weary Willie"?

Dec. 3—We hate to see our visitors leave.

Dec. 4—Blue Monday.

INTER-CLUB DEBATE

Resolved: That the United States should interfere in the Turkish menace. This question was debated by the Mnanka and Soangetaha Debating Clubs, Tuesday evening, November 28, at the Shreiner Auditorium. The Soangetaha debaters, Florence Beale and Edith Collins upheld the affirmative while the Mnanka debaters, Mae Skow and Lucy Larrison contended for the negative.

After the meeting was called to order, a piano solo was rendered by Professor Wilfred Eiteman.

The debate proved to be very instructive as well as unusually interesting. The main issues for the affirmative were as follows:

I The policy of the Turkish government has always been disastrous to humanity.

A. This is shown in the case of the Straits.

B. This is shown in the case of the arising European jealousy.

C. It has been largely responsible for the present European situation.

II The effects of the Turkish government have always been disastrous to humanity.

A. Politically

B. Morally

C. Socially

D. Economically

The main issues for the negative were:

I It is not practical for the U. S. to interfere in the Turkish Menace.

A. It is not a good policy to sever our friendly relations with Turkey.

B. To interfere would probably mean the maintaining of an army on Asiatic soil.

C. England has not the resources to co-operate with us.

D. People in the U. S. are not, as a rule, in sympathy with such a measure.

II It is not wise.

A. It would involve us in international jealousies.

B. Turkey has large military forces.

C. It would destroy our construction work already done.

D. It would arouse the suspicion of other countries.

III It is not right.

A. The U. S. should not take an attitude toward any nation that does not find its basis in good faith and good will.

B. It might involve us in a religious war.

C. A gulf would be created between the Armenian people and the Turks.

D. We must not be controlled by part truths.

E. We should not proclaim a doctrine whose spirit we are not

ready to maintain.

F. We should not bring reproach upon American open-mindedness.

Much enthusiasm was displayed by the respective clubs and their friends.

The judges decided in favor of the affirmative. Each debater showed

much thought and careful preparation.

We urge any girl who is not a member of either club to join one, for good speaking is one of the great benefits derived from debating.

—Mildred Ortlip '23, Edith Gillispie '26.

WHY THE MISSIONARY GOT UP IN THE NIGHT TO PRAY

(continued from page 8)

We came the next night with the same results. Then we went to one of the most daring officials and told him the story. He said, "I will go with you; I am not afraid of anything or anyone." So last night we all came. As soon as this official came in sight of the bungalow, he was perfectly terrified, and again we all ran back." "Now," said the man, "where are those guards?"

Then the missionary took him into the house, and opened the Bible and read to him, "The ANGEL of the LORD encampeth round about them that fear HIM, and delivereth them" (Psa. 34:7). The incident had such an impression on the people that immediately opposition broke down, and today there is a flourishing mission station there.—Sel.

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THE STUDY OF LITERATURE

One, who does not know the vast realm of fascinating beauty and real soul food that lies behind the word literature, is excluded from much that is delightful and beneficial. But to him that holds the key, that word forms a gate beyond which lies a Golden Treasury! All the wonderful precious gems and priceless jewels that have dropped from the pens of great men of all ages are there. A really good book is comparable to a clear, bubbling spring in the midst of an arid land. This is true of literature, but the cheap, sensational melodrama which is so prevalent today is not included under the name literature. This is easy to see when we consider that literature has for its purpose one of two things: to provide mental recreation and refreshment or to instruct. The popular type of modern love story certainly does not instruct the reader, neither does it furnish healthful mental stimulus because the action is so swift and so violently sensational that it leaves one in a state of mental fatigue from the nervous strain of suspense and catastrophe following catastrophe. But, let us turn to Longfellow's writings and see what we can find to illustrate our statement as to the purpose of literature. For pure beauty and refreshment of spirit, consider this, "Silently, one by one, in the infinite meadows of Heaven, Blossom the lovely stars, the forget-me-nots of the Angels."

Is not the spirit wafted up to those infinite spaces of darkness where gleam myriads of twinkling lights? Do you not catch the cool night air upon your cheek and breath from the limitless heavens?

Again, for encouragement when tasks are heavy we read:

"All we can do is to learn how to do our work, to be masters of our materials instead of servants and never be afraid of anything."

And to inspire us to greater effort, Hawthorne tells us,

"As busts in a block of marble, so does our individual fate exist in the limestone of time."

Morover, if of a philosophical mind we may turn to John Locke's Conduct of the Understanding.

"In this we may see why some lovers of truth do make no great advances in it. They converse with but one sort of men, they read but one sort of books, they will not come in the hearing of but one sort of notion; they canton out to themselves a little Goshen in the intellectual world, but the rest of that vast expanse they give up to night and darkness."

There are hundreds of other friends among writers who have a word of advice or comfort for any who seek. For beauty of diction there is Burke, for beauty of thought there are Wordsworth, Tennyson, Coleridge, Spencer and many others; for beauty of style there is Addison; for real depth of thought there are Arnold, Locke, Ruskin, Johnson and Lamb; and for historical value there are Carlyle, Dickens, Scott, Cooper, Page, Churchill, Schiller, Montgomery, Green and Cheyney.

As to the relative importance of literature and history, one without the other is incomplete. History has been written only for instruction and information. It is only the sketch of a picture while literature is the coloring which makes it glow with life and abound in interest. The earliest writings were of an historical nature but actual literature came soon after, fulfilling the purpose of history in a deeper and truer sense. No progress comes without effort and struggle, and there is no period of struggle or of progress in a nation's life that does not have its contemporary period in literature. A writer is stimulated to write by conditions existing about him which have stirred his spirit and history becomes to us a living

study when we see how historical events produced certain characters who produced certain things which in turn influenced future history. And so we have a cycle; the people of a nation make its history and history makes literature and literature influences the people.

Suggestions for CHRISTMAS

Taylor Memory Books
Seal Rings and Pins
Taylor Belts
Conklin Fountain Pens
Automatic Pencils and
Guard Ribbons
Seal Stationery
Taylor Pennants and
Pillows

We have a complete line of

Christmas and
New Year's Cards
Seal Christmas Greetings
Crepe Paper

Solve Your Christmas
Problem At

T. U. Bookstore

Have Your Eyes Examined the Scientific Way
And You'll Realize Real Eyes
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The works or authors of various periods increase in value when we know why or for what purpose they were written. Trace the development of our own national literature. Our ancestors came to America for religious freedom, hence their thoughts as we have them recorded by Jonathan Edwards, Cotton Mather, Richard Mather and John Winthrop, centered about that subject. As the Revolutionary War approached, the theme of the day became patriotism. Men were inspired with zeal for their country and they wrote to inspire others. Then we note a period of progress, both intellectual and social in the life of the nation and a contemporaneous period in literature known as the Golden Age. We can trace intellectual progress by phraseology, form and thought and social and moral status by the characters and the theme of the writings. And so we find that while history gives only the inter-relation of events, literature portrays the power beneath the surface, the forces working in the hearts of the people, the silent struggles that eventually drive the nation on to ultimate glory and honor or to ruin.

That the pen is mightier than the sword has been well proven in the past. They that live by the sword shall perish by the sword. Riot and revolution in themselves produce no lasting good. It is the seed sown in the hearts of the people that will secure the permanence of reform. Think how this was true in England when such writers as Dickens were enlisted in behalf of the child labor reform laws; and in France during the revolution, when Thomas Paine was writing "The Rights of Man", while in England Carlyle was using his pen to tell of the struggle. To draw an illustration from our own history, remember what influence such writers as Harriet Beecher Stowe and Lowell wielded through their writings. Literature influences the minds of the people. If this were not true, why should we be so careful as to the kind of books put into the hands of our young people?

Literature is of importance to us as students because of the broadening of vision that it brings us. We are taught the art of selecting the worth while and the lovely and rejecting the unprofitable and unpleasant. We get ideas presented in new ways and from different points of view; our vocabulary is enlarged and enriched; our literary appreciation is deepened

(continued on page 18)

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VOLUNTEER BAND

The Volunteer Band met Nov. 20 at the usual hour. After the singing of a few songs and offering prayer, the president read a Scripture lesson. Then opportunity was given for reports from Gospel Teams that had been out on the previous Sunday. Mr. Davis, Miss Kobayashi, and Mr. Soudah gave reports of splendid work done in the congregations where their respective teams were sent. After these reports an opportunity was given to join the Band. Eleven signed the declaration cards and some others indicated that they might wish to later.

On Nov. 27 Mr. Diaz of Peru, S. A. spoke to the Band on the needs of South America. He read Matt. 9:35-38 as a background for his remarks. He told how the natives of South America were great nature worshipers until the Spaniards introduced Catholicism. He said a certain man was one time asked why South America was so far behind North America. His answer was, "When the Pilgrim Fathers came to North America they came in search of God; when the Spaniards came to South America they came in search of gold."

Mr. Diaz also told about some of his own personal experiences with a priest, of the awful persecutions that still exist in some of the mountain districts and of the misuse of the names of Deity. He closed his message with an appeal for workers, while the door is still open. His entire message was extremely interesting and made a profound impression upon the Band.

After Mr. Diaz had spoken, Mr. Chang addressed the Band on "The Needs of China." Owing to the shortness of time, his remarks were brief, but, nevertheless, to the point. He told how other religions had failed to meet China's needs, but that Christianity was meeting these needs. However, he said that in his own home district there was an area extending for four hundred miles in which there was no church and in which the people had not even heard of Jesus. He then appealed for help on the following grounds: 1. Life is short.

2. Souls are dying. 3. We should give God returns for the blessings he has given to us.—Otto W. Michel—'24. Reporter.

HOLINESS LEAGUE

At 5:30 each Friday evening a group of young people meet in the tower room for prayer. They spend the supper hour with the Lord asking Him for a special anointing for the Holiness League.

The meeting on Nov. 24th was opened by singing, 'I Have the Glory in My Soul.' We are sure that if we have the glory in our souls others will see it on our faces. Holiness cannot be hid, neither do we want to hide it. Prof. Glaisher led the meeting. He read Phil. 3:12-15, then gave an interesting and helpful talk on Christian Perfection.

On Friday evening, Dec. 1st, Dr. Eaton had charge of the Holiness meeting. He spoke of the Three Factors in our Sanctification. 1. The determining factor. "This is the will of God, even your sanctification." 1 Thess. 4:3. We find the doctrine of sanctification in hymns, in Wesley's Journals and in modern writings, but these do not determine our sanctification. We must face the Word of God. His Word is established forever. 2. The instrumental factor. "Sanctify them through thy truth, thy word is truth." John 17:17. 3. The conditional factor. "And put no difference between us and them, purifying their hearts by faith," Acts 15:9. No one ever got sanctified in any other way than by faith.

No one responded when the altar call was given, so we had a testimony meeting. Nearly every one testified, telling what the Lord had done for them.

Each day young people have choices to make, not always between good and evil but more often between two things which are right and legitimate. We can have God's best or his second best; but he wants us to take his very best and walk the narrow way, eating the fruits of Canaan and enjoying perfect fellowship and communion with him.—Ila Scovill, '23.

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EUREKA DEBATING CLUB

Eureka has been well attended through the entire month of November. Club spirit is on the increase. The several debates given have disclosed a number of good debaters among the new Eurekaans. We are safe in concluding that this term marks a new epoch in the history of our club.

The debates for the month were:

Nov. 12—Subject debated: Resolved that a daily grade of 85 per cent should exempt all college students from term examinations. Affirmative speakers: Messrs. Chatterson, Wells and Cook. Negative speakers: Messrs. Lobson, Holterman and Young. The negative received the pudge decision.

Nov. 18—Question for debate: Resolved that war is inconsistent with Christianity. Affirmative debaters: Messrs. Kepple and Groth, Negative: Messrs. Tarbel and Solwash. The debate was won by the affirmative.

Nov. 25—Triangular debate. Question: Resolved that the closed shop is conducive to the industrial development of the United States. The affirmative was upheld by Messrs. Johnson and Lyon, the negative by Messrs. Gartrell and Wells. The decision was awarded to the affirmative.

The interclub debate has been postponed until January by mutual consent of the clubs.—G. J. S., C '25

THALONIAN

On Friday evening, November 24, the Thalonian Literary Society rendered a pleasing program as follows:

Scripture reading Chaplain
Prayer Dr. John Paul
Marimbaphone solo Miss Miles
Reading Miss Larson
Japanese tea ceremony M's
Kobayashi, Smith and Foltzapple
Vocal duet Misses Landon and Cassidy

Thalonian Review Editor
Benediction Chaplain

The development of the new talent in the society as well as the advancement of the more experienced is very pleasing. The glimpse of Japan afforded by the Misses Kobayashi, Smith and Holtzapple was enjoyable and unique, as was the colonial air and costumes of the Misses Landon and Cassidy. Mr. Witmer, our new editor, is worthy of praise for his Review and especially for the wonderful contribution to the present store of knowledge of the world as the result of his recent scientific investigations.

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Basket ball forecast—Thus far we have not had any inter-society basket ball contests due to the fact that the gymnasium is not in proper condition. Nevertheless, the season is very promising for the Thalos and we are out for the scalps of the Philos for the year 22-23. Of the players on the team last year, the Smith twins are on deck for their usual steady work at the guard positions. Joe Johnson, our speedy forward, still possesses his old basketball enthusiasm and doubtless will take his old position. This leaves two positions to be filled by the new material. Among those bidding for the pivot position, Andy Pangborn stands out from the rest. This lanky chap hails from Ohio and comes with state tournament fame upon his record. Our basketball seer also sees an abundance of material which bids fair for the other forward position as well as other places on the team. Warning—old players prove your ability or the new fellows will wear your uniform.—Lloyd Olson A. '24.

EULOGONIAN DEBATING CLUB

November 25th.—The club met in regular session and after devotions by Mr. Kenrick, who read from the second chapter of first Corinthians, we entered into a parliamentary session.

Mr. Cortez took the chair during this drill and Martin Davis acted as critic. We urge all Eulogonians to take part in the parliamentary drills, for it is here that they may learn the fundamental principles of parliamentary procedure and may train themselves in principles of debating and extemporary speaking.

We were very happy to have several members from the Eureka Club with us.

Mr. Martin Davis, Mr. Witmer and Mr. Pilgrim were chosen as a committee to select judges for the inter-club debate which takes place in January.

December 2—Notwithstanding the fact that many students were away during the holidays those who had the privilege of being in the Debating Club session will long remember it. The devotions were conducted by Mr. Cortez. He read from the 24th Psalm and offered prayer. Then softly there came to our ears the strains of the Soangataha Club song and upon opening the door the Soangatahas filed into the room led by their victorious comrades of the Inter-club de-

bate, carrying the banner, and they mingled with the members of their sister society, the Mnankas and members of the Eureka club. As a tribute to this spirit of friendly and unalloyed fellowship on the part of the other three clubs our worthy president pledged the attendance of our club at some of their sessions, which was heartily applauded. The treat of the evening was a talk by Prof. F. C. Phillips on the subject of "Work Preparatory to a Debate." He chose that theme rather than some delving into the further steps of debating, such as judging, delivery, methods used and forms of argument, for he said that "Well begun is half done" is particularly true in debating.

The first things in a debate are the deciding on a question and preparation for the debate. Under these heads were cited the following very terse points:

- (1) Subject matter.
 - a. It should be interesting.
 - b. It should be a real, living, vital question.
 - c. It should be something up-to-date.
 - d. Beginners should begin with a question on which they have some knowledge.
 - e. Question must be debatable. Some questions are one-sided. Some questions are absurd because they are out of date.
- (2) Wording of Proposition.
 - a. Proposition should be narrowed down to one idea.
 - b. Question should be stated affirmatively.
 - c. Use of ambiguous words should be avoided. Labor to state your question intelligently.
- (3) Analysis
 - a. Separate different elements so you will know all that the question includes.
 - b. Find the quantity of each element and fix on the most outstanding.
 - c. Compare parts to find most important.
 - d. Get a broad view of the subject; see what realms of life it includes. It is always possible to say a great many good things about almost anything.
 - e. The negative should be able to see when the affirmative is only presenting a partial view of the proposition.
 - f. Sometimes the terms are not clear. Have a central proposition which brings both sides into combat. Do not quibble. Define terms so there will be no chance of quibbling.

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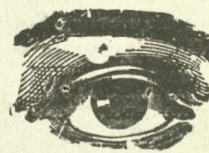
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g. Define term true to controversy on which the question is based.

(4) Narrowing Question

Abraham Lincoln, who was a great debater, would agree with his opponents and admit many points, to their surprise, but at the proper time he would show them the question did not hinge on those things at all. He would then dwell on the real issue.

a. Exclude all irrelevant terms.

b. Contrast the opposing arguments and when you find the real issue you are to begin the preparation of debate.

(5) Preparation

a. Material should be searched for. It may be obtained from public or state libraries, bureaus, and in a political question, or a national question, material will be supplied upon request by your representative of Congressman.

b. Collect material, the very best, on both sides of the question.

c. Read best available article on your side and then read many of the best articles on the opposing side.

d. Reason out the opposing arguments and take down every point made. Now you are ready to study your own side of the question.

e. Pick out arguments on your side which opponents have not touched and cannot confute successfully. Recognize the good points and concentrate your efforts there.

f. Preparation for the rebuttal. It is a good thing to jot down points of opponents and along side of that jot down the refutations of these points as you find them. It is well to write out your debate as well as your respective points for the sake of successiveness.

h. Arguments should be well in hand and not dependent on forms of thought written out. Let your arguments be flexible. Be prepared for any possible turn that an opponent may make, or argument that he may advance.

(6) Ethics

a. A way is fair; you will oft times be mistaken by others, even then.

b. Be a good sport, yea, more than that, be a Christian.

c. Do not let a judge know the club which selects him. A debate should be judged on its merits.

d. Let the decisions of the judges be your decision. Be a good loser if need be. —C. A. Douglas, '25.

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Mr. Cortez—"I think I have a cold or something in my head."

Grace Ruth—"Probably a cold."

"And so," concluded the Sunday School teacher, "Adam and Eve were driven from the Garden of Eden."

"Couldn't Adam drive his own car?" queried the pupil whose dad owned a Rolls Royce.

Mr. Diaz (at the breakfast table) "What is the matter, Miss Daugherty, are you sleepy?"

Miss Daugherty—"No, I was just thinking about something deep. Walks, for instance."

Mrs. Peele—"Carson's baby is the sweetest baby I have ever seen."

Kitty Bieri—"Oh, Mrs. Peele, you didn't see me when I was a baby."

A teacher who was trying to impress her class with the fact that Columbus discovered America in 1492 said, "Now if you will only remember this little rhyme you will not make any mistake, 'In 1492 Columbus sailed the ocean blue!'"

The next day she asked Willie when Columbus made his discovery.

"In 1493," he said confidently.

"Have you forgotten that little verse already?"

"No, Mam", he responded, "In 1493 Columbus sailed the deep blue sea."

Edith Klossner—"I wouldn't go out in a canoe because there is a boy that gets killed at least every summer."

Iva Hawkins—"Looks like once would be enough for him."

Miss Welch—"Miss Whetsel has a boil on her chin."

Miss Lindell—"Oh, I have a boil too. (Boyll.)"

Mrs. Vinson—"Which one of you were snoring so loud last night,"

Mr. Lindell—"Oh, that was Hasbrock practicing expression."

Why Business is now Dull

"I've got a lot of things I want to talk to you about, dear," said the wife.

"That's good," answered the husband, "You usually want to talk to me about a lot of things you haven't got."

Wilma Love was down in Louise Smith's room. They were holding each others hands.

Miss Rehme—"Is it proper to hold hands."

Louise Smith—"Yes, when it is with Love."

Wilma Love—"Especially, when it is with a Smith."

Teacher—"Where was the Declaration of Independence signed?"

Willie (After three minutes of silence) "At the bottom."

Martin Davis—(Making an announcement in the Dining Hall) "The Volunteer Band will meet to-night."

George Fenstermacher (soliloquizing)—"I wonder what instrument you have to play to belong to that Band."

Miss Miller—"Why didn't you pause the e? Didn't you see that it was marked rest?"

Mildred Whetsel—"Oh, yes, Miss Miller, but I am not tired yet."

"—! !!!!! !??? —!!" Clergyman—"I brought back the second-hand car I bought from you last week. It is too obstreperous."

Dealer—"What's wrong? Can't you run it?"

Clergyman—"Not and stay in the ministry."

"Midge" Crtlip—"For goodness sake Don't use so much salt. It looks as though you were salting souer kraut."

After thought—"I beg your pardon Madelaine, I didn't mean to infer that you were a cabbage head."

THE STUDY OF LITERATURE

(continued from page 13)

by reading the thoughts of others and our own thought life receives new stimuli. There are new worlds opening up to us all the time enabling us to see better the needs of the world and understand the greatness, simplicity and beauty of our religion.

Above all, let us not forget to thank God for these great scholars who have contributed to the wealth of the ages and for our own literary endowment which enables us to appreciate their work. But appreciation only comes by acquaintance and study, so let us not disappoint Him and cheat ourselves by neglecting our

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wonderful opportunities. Especially if we are going out into His work should we fortify ourselves as to beauty and purity of thought and language and richness and depth of knowledge for nothing is too good for Him.

—A Student '24.

AND WHAT WILL THE END BE (Tune of America)

Dedicated to Professors B. R. Pogue and G. E. Fenstermacher of our Faculty.

My Auto 'tis of thee
Shortcut to poverty—
Of thee I chant.

I spent a pile of dough
On you two years ago
And now you refuse to go—
Or won't— or can't.

Thru town and countryside,
You were my joy and pride;
A happy day.
I loved thy gaudy hue,
Thy nice white tires so new,
But now you're out for true
In every way.

To thee old rattle box,
Came many bumps and knocks
For thee I grieve.
Badly thy top is torn,
Faded thy seats and worn,
The whooping cough affects thy horn
I do believe.

Thy perfume swells the breeze
While good folks choke and wheeze,
As they pass by.
I paid for thee a price
'Twould buy a mansion twice
Now everybody's yelling ice,
I wonder why.

Thy motor has the grippe
Thy sparkplug has the pip
And woe is thine.
I too have suffered chills,
Ague and kindred ills
Endeavoring to pay my bills,
Since thou wert mine.

Gone is my bank-roll now,
No more 'twould choke a cow,
As once before.
Yet, if I had the mon.
So help me John, amen,
I'd buy myself a car again,
And speed some more.

—Selected

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It has outgrown its equipment. The president estimates from his correspondence that there will be two hundred more students next year than we have room for this year, if we are able early enough to announce ourselves ready with the necessary service and accommodation.

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A finer average of young manhood and womanhood was never assembled than Taylor has this year. Among the number are about a hundred real men preparing for the gospel ministry.